1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

words, one of them, applying a forceps to my chin, wanted to give me palpable demonstration of the truth. It was with difficulty that I extricated myself from the hands of the unlucky shaver, choosing rather to believe than groan. 302

The Abipones bear the pain inflicted by the old woman with the forceps, without complaining, that their faces may be smooth and clear; for they cannot endure them to be rough and hairy. For this reason, neither sex will suffer the hairs, with which our eyes are naturally fortified, but have their eye-brows and eye-lashes continually plucked up. This nakedness of the eyes, though it disfigures the handsomest face in a high degree, they deem indispensable to beauty. They ridicule and despise the Europeans for the thick brows which overshadow their eyes, and call them brothers to the ostriches, who have very thick eye-brows. They imagine that the sight of the eye is deadened, and shaded by the adjacent hairs. Whenever they go out to seek honey, and return empty-handed, their constant excuse is, that their eye-brows and eye-lashes have grown, and prevented them from seeing the bees which conduct them to the hives. From the beard, let us proceed to the hair of the head. 302 832 [186] 826

All the Abipones have thick, raven-black 302

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 314

GUARANI SM4
Mbaya SK11

A 302 [143] [826] All the Abipones have thick, raven-black locks; a child born with red or flaxen hair would be looked upon as a monster amongst them. The manner of dressing the hair differs in different nations, times, and conditions. The Abipones, previously to their entering colonies, shaved their hair like monks, leaving nothing M [303] but a circle of hair round the head. But the women of the Mbaya nation, after shaving the rest of their heads, leave some hairs untouched, to grow like the crest of a helmet, from the forehead to the crown. As the savages have M [413] neither razors nor scissars, they use a shell M. [237] sharpened against a stone, or the jaws of the fish palometa, for the purpose of shaving. Most of the Abipones in our colonies let their hair grow long, and twist it into a rope like European soldiers. The same fashion was adopted by the women, but with this difference, that they tie the braid of hair with a little piece of white cotton, as our countrymen do with black. A [765] At church, and in mournings for the dead, they scatter their hair about their shoulders. Gu 302 The Guarany Indians, on the contrary, whilst they live in the woods, without the knowledge Gu [177] of religion, let their hair hang down their backs: now that they have embraced Christianity, and entered various colonies, they crop it like priests. But the women of the Guarany towns wear their hair long, platted, and bound with a

1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

ashes mixed with blood for paint. The ingenious, but cruel old woman, sticking the points of the thorns deep into the flesh, describes various figures till the whole face streams with blood. If the wretched girl does but groan, or draw her face away, she is loaded with reproaches, taunts and abuse. "No more of such cowardice," exclaims the old woman in a rage, "you are a disgrace to our nation, since a little tickling with thorns is so intolerable to you! Do you not know that you are descended from those who glory and delight in wounds? For shame of yourself, you faint-hearted creature! You seem to be softer than cotton. You will die single, be assured. Which of our heroes would think so cowardly a girl worthy to be his wife? But if you will only be quiet and tractable, I'll make you more beautiful than beauty itself." Terrified by these vociferations, and fearful of becoming the jest and derision of her companions, the girl does not utter a word, but conceals the sense of pain in silence, and with a cheerful countenance, and lips unclosed through dread of reproach, endures the torture of the thorns, which is not finished in one day. The first day she is sent home with her face half pricked with the thorns, and is recalled the next, the next after that, and perhaps oftener, to have the rest of her face, her breast and arms

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

though we thought no medicine capable of saving her life. The blood which flowed, mixed with milk, being wiped up, the wound was washed with hot wine, and anointed with hen's fat. Numbers of people assembled to witness this mournful spectacle. Mixed with the crowd came a juggler physician, who gave the husband of the wounded woman a horn, desiring him to discharge his urine into it, and was immediately and plentifully obeyed. He gave the warm urine to the woman to drink, who made no hesitation, but swallowed it to the last drop. The juggling Hippocrates then turned to my companion and said: "Do you know why I prescribed fresh urine? In order that the wounded woman may vomit up the blood trickling from the wound to the inmost parts of the body, which would otherwise putrefy, and cause the lungs and other parts to putrefy also." The event verified his prediction. The woman was cleared by vomiting. The deep wound, being daily anointed with hen's fat, and having the leaves of the cabbage, which we call *süsse kraut*, applied to it to prevent inflammation, healed in a few days, and, excepting the scar, no inconvenience, trouble, or pain resulted from it. The surgeons of our country will doubtless laugh at the application of hen's fat, and perhaps question its efficacy in